

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett² reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'cwe'we. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'cwe'we and

² Op. cit., 21.

Sagebrush bark was used for several things in addition to the sock and leggings. Rolled and sewed loose it served as a mattress. It was plaited into a mat and was also used as a diaper, baby pad, and women's napkin.

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Snowshoes (shumelli) were made round with a slight tail of manzanita or other wood with buckskin, deer sinew, or bark for webbing. A piece of wood about 5 feet long was bent round when it was green, the ends tied and cut or burned, and was put between two flat rocks to dry. The final diameter of the loop was from 14 to 18 inches. Usually a buckskin strip three or four inches wide was twisted until it was about an inch wide and this was then plaited vertically and horizontally across the circle of wood forming an open network. The foot was lashed to the middle of the netting and a pole several feet long was used to aid in support while walking.

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A willow basketry cradle (bikus) was made in triangular outline with a heavy willow across the top and along the edges and twined vertical rods. A horizontal reinforcing rod ran across the back, 12 inches from the top of a large cradle, where the hood and the carrying strap attached. The hood or sun shade (ma'yodop) was twined with pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed." The ma'yodop carries a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for girls. A temporary baby basket was also made for a newborn child with an oval back, wovensides at the head end, and no hood.

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A sagebrush bark pad was put down and the infant, wrapped in a small rabbit skin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

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Cradles were made in a variety of sizes and a child was put in a larger cradle when it outgrew the one it was using at the time. A child may have as many as five cradles. One large cradle from the Genoa Museum measured 11" wide at the top, 3 1/2" at the bottom, and 32" long. It had 11 weft and 38 warp elements at the center. Plate V, I illustrates a basketry cradle.

Headwear consisted of a knotted hair net (megodihcp) of twine worn only by the men, headbands (ihcpbeycgul) of deer skin or a fur piece, and feathers (tsisupo). There was considerable individual variation in hair dressing and there was no one style for men or for women. The front and at times the sides were cut to form bangs. It was worn long, past the shoulders, possibly parted in the middle. It was also made into one or two braids, the braid held by sagebrush strands. If one braid, it fell behind and if two they usually fell in front over the shoulders. Another way was to tie the hair in a knot at the back of the head.

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involved in gift and ceremonial exchange was culturally defined in specific ways and had more of a ritual quality than familial sharing. The transfer of goods between households in setting up a marriage involved a formal sequence of gift and counter-gift that might go on for over a year. It involved a stronger demand for reciprocity than familial sharing and in some cases had the characteristics of trade. The negotiation, however, was implicit and not directly verbalized as it is in trade.

Gift and ceremonial exchange is, in economic terms an "exchange" while familial sharing and task group sharing are not. There tended to be a time lapse between the giving of a gift and a return gift. The gift was usually accepted without question of its value. Social status was a primary factor in gift and ceremonial exchange.

It was in connection with the life cycle events of birth, puberty, marriage, and death that gift and ceremonial exchange became customary and highly integrated with social ritual. Birth and puberty were also occasions for fasting and exercise of food taboos. These are two customs that should be included in any analysis of food distribution. The taboo on meat and salt occurred at these times and at every menstruation while salt was never considered good for children.

Childbirth among the Washo was a long and arduous affair involving fasting for both parents and extensive gift giving. A midwife prepared a bed with woven sagebrush bark mat over warm sand. If the child was in a poor position for delivery the midwife manipulated the child within the mother. As the delivery was being effected usually one or two women came in to help. A buckskin belt was tied around the mother above the child and the belt was worked down by pressure in rhythm with the birth movements. As the child was being born the midwife recited a short exhortation to the child: "Hurry up and come out so I can see you."

The umbilical cord was cut by the midwife about four inches from the child's abdomen and then tied with string or sinew one inch from the child's abdomen. Following this was the washing of the baby, the careful burial of the afterbirth, and intricate care of the mother. The mother was given the sap of the sugarpine dissolved in warm water and massaged with a greasy salve. The mother abstained from eating meat, fat, or salt for a period of a month after the child was born. She could not eat anything but a thin pine-nut soup, and she could not be washed until the umbilical cord fell from the child, a period of about four days. At the end of her period in bed, usually nine or ten days, the mother bathed, painted herself, and gave away her old clothes.

The baby was wrapped in furs and placed on a sagebrush bark mat in a temporary cradle. A new temporary cradle was used after each bath.

Informants indicate that in historic times a scoop-shaped basketry tray (modal) was used instead of the old style temporary cradle.

The father bathed and gave a present to another man after the birth of the child. The father also shared his wife's fast from meat, fats, and salt during her confinement. At the end of the observances the father gave away his old clothes, bathed, painted himself red, went hunting, and gave away his first kill.

At the end of the mother's month of meat taboo a feast (ngawngang ? eluhaya?) was held. Gifts of food, baskets, or other goods were made. It was particularly important for grandparents to be present, the food being passed to them first. At this feast the mother ate meat again and a short ritual was performed for the baby.

The normative pattern for the girl's puberty ceremony involved two dances, four feasts, extensive gift giving, and a complex schedule of fasts and observances for the girl. As with birth practices and menstruation (gumisasum) the girl abstained from meat, fat, or salt. At puberty this taboo lasted two months. On the occasion of her first and second menstruation the girl would fast from all food for a four day period. These four day periods would culminate in four fires being built up the side of a hill, a large feast, an all night dance (te?we?we?) and a washing ceremony for the girl at dawn. After her washing ceremony, the girl would be given a slight taste of several foods along with bits of sagebrush. This would be chewed and expectorated. Then she would have a full breakfast. About twenty days after each of her first two menstruations, small feasts were held for close relatives of the girl.

During the ceremonial period the girl worked hard for her mother and often helped neighboring women. During the feast the father or uncle "talked" for the girl's health, announced the customs of the ceremony, and told about all the fine food that had been brought for the feast. "A giving away of presents (hiyemalyeki) takes place in the girl's honor" (Lowie 1939, 306). If the household was poor, or if a recent death had occurred in the kinship group, the feasts and dances were not held. In this case the girl would merely fast and have the essential washing ceremony.

A ceremony for boys at puberty was sometimes carried out. Prior to this ceremony any game that the boy killed was given to others outside his family. When he passed this ceremony he could then eat his own kill and share it with his family.

The ceremony was initiated by a boy's shooting of a large male deer or antelope. After the animal had been skinned and butchered, the tips of the

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PLATE V

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a. Winter house and basket.

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b. Summer shelter.

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c. Snake Dink holding two sets of hand game pieces.



d. The carrying position of the cradleboard.

These photographs were taken by James Thompson of
Chicago between 1917 and 1920

2/2 [Legend appears on p. 74, cat. 116 -- Aualo 1917]

[End Plate V]

769 southern California; but since the statement came in answer to direct inquiry
 114 and no further details were forthcoming, its truth cannot be accepted without
 further evidence." None of the other investigators among the Washo has
 found evidence of an annual mourning ceremony. Our informants did not re-
 port it.

Birth Ceremonies

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Women were active during pregnancy and there were no special observ-
 ances before birth. When the baby was born, it was bathed, wrapped with its
 arms at its sides, and placed in a winnowing basket (modal). Bertha Holbrook
 says that the baby was not bathed again until the umbilical cord fell off.
 Stewart (1941, 408) says the baby was bathed about every five days and placed
 in a new basket after each bath. The afterbirth was arranged with the umbil-
 ical cord inside and buried upright. Stewart (1941, 408) says the afterbirth
 was wrapped in bark before burial. The Washo believed that if the afterbirth
 was buried upside down the woman would have no more children. The baby's
 umbilical cord was kept moistened and was wrapped with ground pinenut bark.
 When it fell off it was tied to a stick and this in turn was tied to the right side
 of the winnowing basket. The Washo believed that this would make the baby
 right-handed.

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The husband went to a stream and bathed after the birth. He left a
 present beside the stream which anyone could come and take. Lowie (1939,
 305) reports that after the birth the husband gave some man a buckskin, which
 helped to keep disease away from the infant. Until the cord fell off, the hus-
 band took a cold bath every morning; was not supposed to sleep at night; ate
 no meat, salt or grease; did not gamble or smoke (Stewart, 1941, 409); and
 was constantly working. The husband's incessant activity was to make the
 child industrious in later life. When the cord fell off, the mother announced
 it. Then the husband went hunting, killed some animal, and distributed it in
 his household. On this day any nonrelative could come and help himself to
 the property of the husband. After the cord had fallen off, the husband re-
 turned to normal life and could again eat meat, salt and grease.

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For a month after the birth, the mother did not bathe; ate no meat,
 grease, or salt; drank only warm water; used a scratching stick (Stewart,
 1941, 408); and she and her husband had no sexual intercourse. Stewart
 (1941, 409) says the couple was continent for from six to 12 months. For two
 weeks the mother lay tightly covered upon a warm bed. The bed was made
 by digging a shallow ditch, putting hot sand and ashes in it, and covering it
 with grass. She did not leave the house during this time, even to relieve her-
 self. The Washo believed that the woman had to be cured inside after a birth
 and that the hot bed and food taboos aided in draining out the bad blood.

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would foretell a greater integration of Washo society by eliminating one of the sources of manifest hostility among its members.

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Considering the first alternative,³ there was little evidence for any decrease in the frustrating experiences encountered by a Washo; indeed, if anything, the trend was in the other direction. At the time shamans and fear of witchcraft were predominant, the experiences of childhood, as reported by Siskin, seemed to offer little restraint in the more obvious aspects of socialization. The weaning process was a gradual one that took place between the ages of one and two, and toilet training began only after the child was walking and could understand the instructions of his parents. Until that time infants were confined to cradleboards, or what the Washo call "baby baskets," though they were taken out if restive at night and were freed for short periods during the day. Following weaning, the children were treated gently and given the most tender part of the game animals until about nine years of age (Siskin, 1941, 19-20).

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Washo children were taught four principal lessons of behavior: to respect their elders, to avoid fighting among themselves, to play quietly, and to refrain from boasting, lying or stealing. The approved technique for enforcing these educational tenets was "to tell them to behave and talk kindly to them." Nevertheless parents still sometimes threatened to have a delinquent carried off by a wild beast or to have his eyes picked out by an owl if he did not behave (Siskin, 1941, 20). Whipping was infrequent, as Lowie (1939, 305) had also noticed: "The Washo did not strike naughty children, but merely talked to them."

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For the most part, the recollections of my elderly informants were in agreement with this description of traditional child training, and they stressed the permissive upbringing given children in the past. Young boys and girls were never allowed to cry, but were attended to immediately; punishment was usually verbal rather than corporal. One man did say that if a boy continued to act very badly after he had been reprimanded, he would be thrown into ice cold water. If this did not work, then a sharply pointed stick might be thrust through his ear lobe to punish him and drive out the badness, though such an act may have been more of a threat than an actual practice. The weaning process was also thought to have been trying at times, for if a child would not give up the breast within two years, usually the time allotted before having another pregnancy, red pepper was placed on the nipple or a lizard was offered instead of the breast to frighten the child.

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Notwithstanding these more severe restraints, the permissive early training period of the Washo at the times they were visited by Lowie and Siskin appeared to be comparable to the Hopi. Frustrations did not begin until later

³ [i.e., that the decrease in Indian doctors
may have coincided with decreasing
frustrations in other areas of Washo life.
Analyst]

Frustrations did not begin until later

childhood when boys and girls found their omnipotent parents subjected to a dominant white population (Eggan, 1950, 231), and when they began to recognize the difficulties of obtaining a subsistence living in their extremely harsh natural environment.

It is of interest that just as frustrations were not imposed until later childhood, so knowledge and fear of shamans was acquired comparatively late, between the ages of five and 10. Mead has suggested in her work that the anxiety of a mother over sorcery can be transmitted to an infant (1942, 57), and the same was probably true for the Washo; but in terms of directed learning, the adults were careful not to begin to instruct children at too early an age on this matter. Parents mentioned animals when trying to frighten young children into obedience, but sorcerers were never referred to for this purpose. The reason given by one elderly man for waiting so long to tell them that so-called "bad" Indian doctors were the cause of sickness and death was that children were particularly susceptible to being witched. If they were threatened or even told about the power of the shamans, the parents might be overheard by one of the shamans who would then actually make the child ill to accommodate, or spite, the adults.

In discussing the Washo of the 1930's, we have been concerned with their beliefs in witchcraft, the child rearing patterns that were characterized by first permissive and then restraining practices, and the education of the children regarding witchcraft. Each of these had changed by the time of our study in 1956.

From my observations and the opinions of my elderly informants, the child rearing practices had become more severe than those described over a decade earlier in the literature. The ideal pattern of attending to the baby's needs immediately was no longer adhered to in practice. Babies were left to scream in their baskets for long periods of time before their mothers attended to them. Toilet training often began before the child was a year old. With mothers going off to work during the day in the neighboring white community, younger children were often put in the care of older siblings who resented this encroachment on their freedom and therefore ignored their charges as much as possible. In the past, parents "spoke" to their offspring because they did not think an infant was responsible for any of his misdeeds, and also because talking frequently obtained the desired response. This changed to frequent employment of corporal punishment. The social and natural environment, which the Dresslerville Washo in particular faced, remained a difficult one, and the frustrations incurred in becoming a self-supporting member of the adult community did not seem to have greatly changed since the 1930's. An independently arrived at judgment of these circumstances was made by Scotch (1957, 84-3) at approximately the same time as our study:

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After the child was born, great care was taken to prevent the mother from getting cold. She was given a drink of warm water with "sugar" (šigimba) from the sugar pine. She was then submitted to further pressure by the midwife in order to insure the complete removal of the afterbirth. Some say that she sat up with knees under her chin the first night after the infant was born to effect the final draining.

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The woman could not eat anything except pinenut soup and was not washed until the umbilical cord (ʔiʔip) fell from the child, about four days later. The woman remained in bed about nine or 10 days and had an older woman as an attendant during this period. There were often several women in attendance, but the person designated as midwife handled the baby and tied the cord.

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For a month (for a young mother, two months) after the child was born the mother abstained from eating meat, fat, or salt. "A woman who had given birth to four children no longer observed this taboo (Jack)" (Lowie, 1939, 305). The parents abstained from sexual intercourse for up to six to 12 months after a birth. At the end of her confinement the mother bathed, painted herself, and gave away her old clothes.

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The umbilical cord was cut off about 4 in. from the child's abdomen with a stone knife or a sharp cane blade. It was then tied with a string or sinew an inch from the abdomen. After this the baby was washed and the cord bound to the abdomen with a strip of deerskin. Two medicinal roots were applied to the cord. A greasy salve (d6·4aʔi) was put on next to the abdomen and cottonwood tree bark (iššaʔ ʔi·ŋ) was placed on top of the cord before it was bound down. The cord and medicines were kept moist with water.

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Some say that the baby was not nursed by the mother for two days, but others seem to think there was no delay or that it was given warm water to suck from the end of a rabbit's foot. A baby powder was made from the ashes of the bark of the cottonwood tree. The baby was wrapped in woodchuck or rabbit skins. A grass or bark pad was put under the infant and changed when necessary.

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After the child had been washed the afterbirth was disposed of. The piece of cord that had been cut off was coiled clockwise, placed back in the amniotic sack on top of the placenta, and the whole carefully wrapped in grass or bark and buried in warm ashes with the cord up. This was done in order that the mother would have more children. Should she not want any more children, the placenta was turned over and buried so the cord was on the bottom and was thus counter-clockwise. The midwife took care that no one watched where she buried the placenta for, if it were destroyed, illness would come to the mother.

2 From Indian Balm Leptotaenia dissecta
Nutt., according to Juanita Schubert and
Personal Communication.

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A feast terminated the period (one or two months) during which the mother was not permitted to eat meat. Gifts were given away and it was particularly important for the grandparents to be present, the food being passed to them first. The mother at this feast ate meat again and a little ritual was performed for the baby.

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The baby was often rubbed with soft sagebrush, which after use was thrown eastward. If it was a girl her forehead and cheeks were painted with red ochre. If it was a boy his nose and chin were painted with a white pigment (dibek).

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The first cradle was used on the day of birth and a new cradle was used after each bath during the mother's confinement. These temporary cradles are quite different from the permanent cradles in having an oval back, woven sides at the head end, and no hood in front or crossbars on the back. The temporary cradles are not used today and are rarely seen.

The baby was placed in its first permanent basketry cradle at the end of the mother's confinement, and new larger cradles were used as the child grew. Up to five cradles may have been used before the child began to walk. The hood or sunshade (miny6'dop) of the cradle had pendants of shell or beads suspended from the front to prevent the child from becoming cross-eyed. "Blank Pete said that the baby's umbilical cord was tied to the front of the hood for this purpose. The hood still carries a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for a girl.

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A sagebrush bark pad was placed in the cradle and the infant, wrapped in a small rabbit skin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

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If a miscarriage occurred the fetus was disposed of in the same manner as the placenta and umbilical cord and the same beliefs attended this act. One woman was careless enough to allow her mother-in-law, who was angry with her, to see the disposal of the fetus. It was believed that the mother-in-law had either destroyed it or turned it over and buried it in another place, because this woman never had another child and was in poor health after the miscarriage.

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A stillborn baby was buried in warmed ground and the baby basket was placed in the crotch of a tree, or merely thrown away. Abortion was effected by applying pressure to the abdomen. The men are said to have objected to this.

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5 Susie Dick made one of these cradles for
A Grace Danberg.

4: Stewart E-5 (1936) 1941

NR13 Northern Paiute NR13

Washo NT200
Achomaw) NS5

CULTURE ITEM DISTRIB.: XIV-STEWART: NORTHERN PAIUTE

	Co	Ki	ED	En	To	To	Pa	Wa	At	En	Tg	Wa	Ki	At
CORDAGE (twisted)														
1181. Material: milkweed														
1182. Net (wam)														
1183. Dogbane or Apocynum (wihavi)														
1184. Sineu														
1184a. Artemisia (sagebrush)														
1185. Buckskin														
1185a. Fals														
1186. String: 2 ply														
1187. 3 ply														
1188. Clockwise twist														
1189. Counterclockwise twist														
1190. Net of ply rope: 2														
1190a. 3														
1191. Braided rope of 3 strands														
1192. Cordage maker: male														
1192a. Female														
1193. Rope of withes														
1194. String rolled on thigh														
1196. POTTERY														
BASKETS														
1228. Peak strap, skin, used by both sexes														
1229. Peak strap, fiber, used by both sexes														
1230. Twisted rope: 2-ply														
1230a. 3-ply														
1231. Braided, 3-strand														
1232. Peak strap across forehead														
1233. On top of basketry hat (kistomay)														
1234. On top of bark head pad														
1235. Peak strap across shoulder, chest														
1236. Head held under strap														
1237. Carrying nets (hopinkim wam)														
1238. Picea of rabbit net														
1239. Hammock shaped, on back														
1240. Bag (saru maku): deer skin														
1240a. Sagebrush														
1241. Both sexes use														
1242. Conical basket (kurus)														
CRADLES (taa kihope)														
1245. Simple temporary basketry cradle														
1246. Elaborate permanent basketry cradle														
1247. Oval outline														
1248. Rectangular outline														
1249. Rod rim														
1250. Twined horizontal rods														
1251. Twined vertical rods														
1252. Horizontal reinforcing rod														
1253. Vertical reinforcing rod														
1254. All buckskin covered														
1257. Hood														
1258. Twined basketry														
1259. Pendants attached														
1260. Hood design indicates child's sex														
1261. Boy: diagonal lines, parallel														

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W
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283N
W
A
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W
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482N
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[P. 387]

Washo NT20
Achomawi N55

ANTHROPOLOGICAL RECORDS

		Pa	KI	ES	ES	To	To	Pa	Wa	At	Se	To	Wa	KI	AF
N WA 854	1262. Girl: signet line	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1263. Girl: diamond chain	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1264. Lashing for securing infant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1265. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
N WA [42]	1266. Blanket: twined sage-bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	* 1267. Rabbitskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1268. Ground-hog skin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1269. Carrying: cradle strap across breast	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1270. Strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+
MUTILATIONS															
N WA 304	1271. Ear lobe bored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1272. 1 hole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1274. With porcupine quill	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1275. With bone awl	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1276. With wooden awl (tavisigup)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1277. When child	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1278. When youth	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1279. All males	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1280. Most males	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1281. Some males	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1282. All females	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1284. Some females	+	+	+	+	+	+	+	+	+	+	+	+	+	+
N WA 301	1285. Men's ear ornament	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1286. Anything	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1286. Bead on string	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1287. Glass beads	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1288. Shell pendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1289. Stone pendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1290. Wooden stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1291. Bone tube	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1292. Bone rings	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1294. Flint	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1295. Women's ear ornament	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1296. Bone tube	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1297. Shell pendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1299. Bone rings	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1300. Bead on string	+	+	+	+	+	+	+	+	+	+	+	+	+	+
N WA 304	1301. Nasal septum bored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1302. Males	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1303. Females	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1304. Men's bone nose pin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1305. Women's bone nose pin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
N WA [30]	1306. Tattoo (mawwigi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1306. Done with: rabbit bone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1307. Cactus needle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1307a. Porcupine quill	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1308. Pigment: wood charcoal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1310. Gray colored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1311. Done when: child	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1312. Youth or maiden	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1313. Any time	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1314. Done on: face	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1315. Arm	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1316. Legs	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1317. Body	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1319. Head-shape correction	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1320. Done with hands at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+
N WA [84]	1321. Nose correction at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+

[P. 390]

N
283 string (twine) had a left or counterclockwise
[172] twist (Loud, 73).

1190. Lovelock Cave: + (Loud, 73): only .6
per cent of rope made by clockwise twist.

Pottery

N
328 1195. The account in Leonard concerning pot-
tery at Humboldt Sink must be disregarded because
there is nothing in the story which would locate
the pottery at Humboldt except an editor's note.
All logic and internal evidence point toward Mono
Lake as the area where Leonard saw pottery in use.
Steward, 1932, 269, admits Leonard's reference to
pottery in a note: "the pottery described here and
that seen by Leonard at Humboldt Lake may ulti-
mately connect that on the Columbia river with
the Southwest." (See note 338.)

CRADLES

N
854 1245a. The first cradle used is a simple,
482 twined basket, which is replaced when soiled,
usually about once a week, until the child is
about a month old when it is bound in the elab-
orate, rigid carrying cradle (Kelly, 132, pl.
28).

W
[854] 1246. Wa, Pa: Cradle as in Owens Valley
[482] (Steward, pl. 9). This is different from most
Northern Paiute cradles; see excellent examples
in Kelly, pls. 30, 31.

1259. Wa: + (Smith, notes).

1260. Paviotso: "Cradle baskets have adjust-
able hoods on which appear in color phallic de-
signs proclaiming the sex of the child" (Curtis,
71). Wd: Both BJ and SC, my two principal in-
formants of Wada, were blind, which might ex-
plain why they denied that hood designs revealed
sex of child. The cradles now have the different
designs, and my women interpreters said they had
heard it was an ancient custom. Ki: BA, blind in-
formant, did not know hood designs were distinct
for babies of different sex. Informants with good
vision said it was a Paiute practice since "the
world was made."

1266. Wa: + (Smith, notes).

MUTILATIONS

W
[304] 1301. Wa: Shaman only. (See note 1334.)
756

N
304 1306. Owens Valley: -, yet Owens Valley In-
dian said Walker River and Yerington Paiute tat-
tooned (Steward, 275). Kh: Tattooing not known
to old-time Indians (GN). To: LP thought it was
old custom of Toe, but knew no details. RS was
certain the old Toe did not tattoo.

W
[304] 1307a. Ki: + (Kelly, 116).

1308. Wa: + (Smith, notes).

1319. Pa: Child forced to lie in one posi-
tion "until head set." No violent movement for
some weeks after birth.

[P. 435(a)]